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Christian Stewardship in the Crusade for Christ for the Pastor

GERALD KENNEDY

GENERAL BOARD OF LAY ACTIVITIES
THE METHODIST CHURCH
740 RUSH STREET, CHICAGO 11, ILLINOIS

Christian Stewardship
in the
Crusade for Christ

PASTOR'S MANUAL

Gerald Kennedy



GENERAL BOARD OF LAY ACTIVITIES
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Foreword

The *Pastor's Manual on Christian Stewardship* has been published and sent to the Ministers of Methodism with one distinct purpose: to give help in planning for the Stewardship Phase of the Crusade for Christ in the local church.

The *Manual* presents somewhat in detail the challenge of Stewardship, the successive steps that need to be taken for preparation and execution of plans and the means available for carrying them into effect. It is our hope and prayer that each Pastor will give the Manual a careful study for adapting all suggestions to meet the local situation.

Of supreme importance to the success of the Stewardship Program is the leadership of the Pastor. If he is committed to it heart and soul and gives effective leadership to it, success will crown his efforts and The Methodist Church will be re-empowered and equipped for its part in world redemption.

We are profoundly grateful to Dr. Kennedy, Pastor of St. Paul Methodist Church, Lincoln, Nebraska, for the fine contribution he has made to the Stewardship Phase of the Crusade for Christ in the writing of this *Manual*. He speaks as a Steward of God.—G. L. M.

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TO BEGIN WITH

"Ask of me whatsoever thou wilt." MARK 6:22.

A student stood on the main walk of the campus and asked every girl who came by for a kiss. One of them replied by giving him a stinging slap across his face. His friend who had observed this incident, said to him, "That served you right. You are only making a fool of yourself. Now stop this silliness and come along with me." But the student answered: "You'd be surprised how many I get by just asking."

One of the lessons of the war which is worth our remembering is that people like to be asked to do things. The Red Cross found thousands of volunteer workers who put in long hours and served faithfully. The U.S.O. had no shortage of hostesses among the young and the old, as some of us who served on the operating committees discovered. Old men went back to work and younger men doubled up their hours. It was surprising how much we received for the war effort, *by just asking*.

The Church has been afraid to ask for enough. Men have entered our fellowship to discover that their service clubs and their lodges demanded much more. It is no wonder that some of them concluded that church work must be of secondary importance. Women found no hard demands made of them and found their real service in other organizations when the war came on. Young people felt themselves on the periphery of the church life and gave their real devotion to school activities. We have tended to stress how little it takes to be a churchman and how Christianity is something for our spare time.

The result of this has been that the Church is pushed more out of the center of life. Instead of being those "who hold the world together," Christians become dabblers in spiritual matters by which we mean things that are not practical. Can this be changed?

Is it a small thing to be a Christian? The Methodist Church is not willing to say that it is. Awakened by the crisis of the moment and the tragic failure of our civilization, Methodism launched a great Crusade for Christ. It has set up a fivefold program of action for the reconstruction of the life and work of The Methodist Church at home and around the world. But it did more than that. It planned to help the people called Methodists spiritually to gird themselves anew for their share in the total task of saving a world through the application of the Gospel of Christ. It comprehended the quadrennium of 1944-48 in its scope, but it looked beyond this particular period to the time when the normal processes of the work of the Church would partake of the spirit and action of a great Crusade; when, through the regular agencies of the Church and its normal program of work, the Church would move in a masterful way along the main trunklines of its endeavors—Missions, Christian Education, Evangelism, Christian Stewardship, and a Christian Social Order.

What The Methodist Church intends to do is to ask for all of life for Christ. Every Methodist preacher consequently must face himself and every layman in his church with David Livingstone's affirmation:

"I will place no value on anything that I have or possess except in relation to the Kingdom of Christ. If anything I have will advance that Kingdom it shall be given or kept, as by giving or keeping it I shall best promote the glory of Him to whom I owe all my hopes both for time and eternity."

In the pages which follow, there are set down some suggestions which may be of help in implementing the program of stewardship. This program should be prepared for during 1946 and intensively promoted during 1947. If you react to handed down plans as I do, you will be suspicious of any claim that all the answers are to follow. That claim is not to be made. Here follow some ideas which you may find helpful.

On the whole, if this Manual has any value, it will be in your willingness to read it critically and catch something of what The Methodist Church dares to attempt in these dark, decisive years.

My Brethren, our little plans have been too timid. They have no power to capture the imagination and thrill the soul. Now we must be content with nothing less than the capture of all of life for Christ. As always, we begin with ourselves and our churches. In Christ's name, we demand the complete surrender of the life of every Methodist to the only one who can save us from destruction. John Wesley did it in eighteenth century England. The spiritual children of John Wesley rise in their might to save our twentieth century world.

I

THE HOUR OF CRISIS

"... one day is with the Lord as a thousand years." II PETER 3:8.

The first Christmas rush is described in the phrase recorded by Luke: "And they came with haste, and found both Mary and Joseph, and the babe lying in the manger." (Luke 2:16.) As Dr. Halford E. Luccock pointed out, this has special meaning for us today for there is a terrible urgency to understand the meaning of God's revelation of himself in Christ.

This sense of great issues at stake is something of that feeling the writer of Second Peter had when he proclaimed that there are days which have the significance of a thousand years. Life is not a smooth trail and our days are not democratic. There are those moments of decision when for better or worse, the future is defined.

We are in such a moment when some of these difficult problems demand an immediate solution. We Christians have assumed that we had a thousand years or more to solve these pressing tensions. But the sands are running out and we are face to face with the horrible possibility that the whole human experiment could be ended. We must take these matters out of the framework of eternity and place them squarely in the middle of time. The time is now!

We are not those who will tell our contemporaries that everything will be all right. We do not know what men will decide. But we are those who have an answer. If we should fail, it must not be because we did not proclaim that answer with sufficient devotion. It is not the time to announce a half measure for the danger demands that we announce the whole solution. This is what we are trying to do in our Crusade for Christ. And in 1947 we propose to announce to the world that nothing less than the complete surrender of all of life to God and the finding of a new basis and a new purpose to operate seven days a week will save us. The Stewardship Emphasis in 1947 is Methodism's proclamation to the world that it is everything or nothing.

Found on the body of an Australian was this poem:

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life;
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In Freedom's crowning hour,

That ye may tell your sons who see the light
High in the heavens—their heritage to take—
'I saw the powers of darkness take their flight;
I saw the morning break'."

The urgency of the moment and the high hope our Gospel holds, demand that every preacher work as he never worked before and spend himself with a divine carelessness. There is so much to do and so little time. But for such a time as this, our generation of preachers was born. With what we have, we propose to sound the trumpet.

II

ARE WE ABLE?

"... for we are well able to overcome it." NUMBERS 13:30.

A boy from the Middle West who had never seen the ocean before, stood one day with a friend and looked out across the Pacific. He was silent and thoughtful for such a long time that his friend finally said, "Well, what do you think of it? Don't you think it is wonderful?" "Yes," replied the boy, "but I hate to see all that water out there doing nothing."

It could not be said that The Methodist Church is doing nothing. Quite the contrary. It is doing much. But none of us who are a part of it would say that it is working at full capacity nor would we want to argue that it is even near to doing what it might do. When we compare the potential power we have with what John Wesley's classes had in the eighteenth century, we will dare to say that if they could save England from a revolution, we can save our world from suicide. For once the machine begins to move, we will be surprised at the number of other institutions which will join us.

When the sum of twenty-five million dollars was announced as the financial goal of the Crusade for Christ, many of us who were local pastors were fearful and uncertain. We discovered, however, that the goal was, if anything, too low. Let us remember that only Caleb and Joshua came back to report that Israel could take the Promised Land (Numbers 14). We may be a part of the discouraged ten, or we may take our stand with the minority report which proclaims: "Let us go up at once and possess it."

Explain That Word Stewardship

The majority of Christian laymen if they are familiar with the term "stewardship" at all, will think it means giving *ten percent* of their income to the work of the Church. Begin with that for the word certainly implies that we need to dedicate a portion of our wealth to God and that systematic and proportionate giving works best and brings greatest results. But the word is bigger than that and the idea comes as near being a complete philosophy of Christian living as any single term we have.

Stewardship is a way of life which assumes that God is the provider of life and natural possessions, and man is an administrator in God's name. Paul writing to the Corinthian Christians asks them to consider what they have that they did not receive. Let any man take a moment and face himself with that question, and he will know then that all talk about being a self-made man is nonsense. Everything I value came from God and it is only his mercy and grace that allow me to use these gifts for a few brief years. What right have I to use my life in any other way than to serve Him by serving my brethren?

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Some time ago I had the fine experience of studying a few great personalities with a class of university students. We read about Albert Schweitzer, Toyohiko Kagawa, George Washington Carver, Dr. Ida Scudder, Frank Laubach, and Lillian Wald. When we asked what they had in common, we discovered that *each had gone all out for human values*. Apparently, the way to build a creative personality is to administer one's abilities and resources for people, which is another way of saying, become a steward of Christ.

Tithing is rightly commended by the General Conference report in the 1944 Discipline, in these words: "Tithing is commended as a historic and workable method attested by many Christians throughout centuries of religious custom and joyful experience." The way so many Christians steal from God makes the work of The Methodist Church limited where it ought to be expanded. It would be no small gain if we should succeed in bringing home to our people and to ourselves, a Christian's responsibility to dedicate all of his wealth to God. This is a better approach than to suggest a set percentage for God and the rest to be spent as we please.

The pastor can make a demonstration of this with his own income. I heard of one minister who excused himself from *tithing* by saying that if he had gone into business he would have made so much more money than he was making preaching the Gospel, that he felt he had made financial sacrifice enough. For one thing, it is doubtful if he would have made any more money in business. But in the second place, a man like that has no right to the joys of the ministry. If our job represents a sacrifice, we are of all men most miserable. The ministry is sheer joy and fulfillment, and giving is a part of that joy. Our churches will be much more willing to follow our moral leadership if they have confidence in our financial integrity. They will discover that confidence as we administer our salaries and perquisites for the Kingdom of God.

But the Stewardship Planning Conference was right when it suggested that our special emphasis ought to be on "the stewardship of self and service" as well as on income. Let us not lose sight of this "going all out" for Christ. We will be surprised to find how many people will respond to this now. One of the most effective men I have, when it comes to winning new people to membership in my Church, is a man who said when I first asked him, "Yes, I'll be there every night. I've tried to sell everything else in my time. It is about time I tried to sell religion." Yet I learned that in the church he had belonged to before he joined here, he had not given one hour's service to the program. I believe with all my heart it was only because no one had ever asked him.

In the diary of one of the old Methodist pioneer preachers of California, I discovered this entry under the date of April, 1895: "I am ashamed to spend my time so niggardly and uselessly to blot my good Journal with my opinion of such good-for-nothing stewards. These narrow, selfish and stupid fellows can defeat any minister in any plan made, however pure and noble. No wonder so many churches groan under weights and never prosper." What man among us does not sympathize with this brother? But on the other hand, there are those heroic spirits who are always faithful and those great divine surprises which come when men give more than we have had the courage to ask. At any rate, until we ask with all the persuasiveness and power we have, our responsibility is not fulfilled.

The Long Look

When Peter stood up to preach after the experience at Pentecost, the spiritually

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illiterate said that he and his companions were drunk. But he replied that what Joel had foretold had come to pass, namely,

"I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams." ACTS 2:17.

What Peter said was the sign of the presence of the Spirit of God, and is happening to us who are called Methodists. Over against the vision of a new American imperialism, we dream a new dream, we see a new vision. It has been defined in terms of five great goals:

1. "To inculcate in the minds and hearts of the members of The Methodist Church a deep sense of their Stewardship of the Gospel or their obligation to spread the Kingdom of God over the earth in accord with the spirit and directive of the Great Commission."

2. "To secure such a personal commitment to God as will result in a passion for Christian living, and such a dedication of self in point of time and personal abilities on the part of the members of the churches as will adequately and effectively manage and direct the normal processes of their work for worship, fellowship, Christian education, evangelism, missions, social service, and spiritually empower the family for its basic function in society."

3. "To secure such an acceptance of the stewardship of possessions and income as will eventually include all the members of the local churches in systematic and proportionate giving for the love of God, for the extension of his Kingdom, and for the sake of individual spiritual growth."

4. "To create on the part of the members of The Methodist Church a new sense of Stewardship for community welfare, a better economic and social order, the Christianization of business and industry, the conservation of natural resources, responsibility for the underprivileged and dependent peoples of the world, and for the creation of a Christian world order."

5. "To establish in each local church a permanent, ongoing, unified program of Stewardship Cultivation and Education as a part of its normal procedure."

Christian Stewardship Issues

In order to motivate the Major Stewardship Goals, the following issues should be raised and worked upon in view of the fact that "Christian Stewardship is an overwhelming sense of responsibility for the Christian well-being of the world."

1. Responsibility for preserving the place, value and dignity of the individual person in the increasing pressure of various forms of statism now manifesting itself throughout the world.

2. Responsibility for atomic energy for the common welfare and not for war.

3. Responsibility for the conservation of the personalities of children and youth for Christian citizenship.

4. Responsibility of both management and labor to the community for the economic welfare of the people.

5. Responsibility for good government in a democracy.

6. Responsibility for the conservation of the soil and natural resources for the future well-being of the nation.

7. Responsibility for the peace and security of the world by taking our place as a

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nation in the United Nations Organization, particularly as related to the welfare of the dependent peoples of the world.

Other appropriate issues will occur to you. Use them.

Some Over-All Stewardship Objectives

For the purpose of making very definite the Major Stewardship Goals, the following offer stimulus for thinking and action and suggest concrete objectives for the Church as a whole:

1. A 50 percent increase in regular attendance upon the worship service of the Church.
2. An increase of 500,000 active workers in the Church committed to taking some form of training for their tasks.
3. An increase of 50 percent in the number of regular contributors to the Church.
4. The enlistment of a minimum of 1,000,000 proportionate givers, at least 500,000 of whom should be tithers.
5. An increase of 25 percent in giving to all the causes of the Church, approximately \$30,000,000 annually.
6. 5,000 recruits for the ministry of The Methodist Church.
7. 5,000 recruits for life service in other phases of the work of the Church.
8. Intensified cumulative effort in the field of Evangelism.
9. Increased emphasis and effort to realize the objective for Church School Enrollment and Attendance.
10. Increased and persistent effort in the Crusade for a New World Order.

Is this big enough? Can any preacher feel a part of a secondary enterprise in the light of this? The very size of the task is an inspiration. We are called upon as were the builders of the Panama Canal to "specialize in the impossible." Remember the Harvard professor who said that Harvard University paid him a salary for doing what he would gladly pay Harvard University for the opportunity of doing. Any man worth his salt would be glad to pay for the privilege of being a part of this sort of thing, and for the right to let his own poor life stand as symbol for this mighty program. Our Church is being challenged to become a part of the healing and to stop being a part of the disease. And so our Church dares to make plans and to affirm:

"This is our faith tremendous,
Our wild hope, who shall scorn,
That in the name of Jesus
The world shall be reborn!"

—Vachel Lindsay in *"Foreign
Missions in Battle Array."*

It Must Start in My Church

Most preachers seem to fall into one of two categories. Either they work harder than any one has a right to expect, or they become lazy men because there is no way to check what they do with their time. There is no time clock in the ministry and one of its greatest temptations is to waste time and pamper oneself. Most any Bishop or District Superintendent will confess, if he can speak in confidence, that there are some men whose ineffectiveness is due almost entirely to their slovenly habits and their wasteful laziness. There is no substitute for hard work and the efficient organization of time.

In my own experience, there is nothing so helpful as definite objectives for the year, the week, and the day. Most of us need the help of pressure. The relaxed ministry will in all probability be the inefficient ministry. While we may not be able to accomplish all of our objectives, we would accomplish far less if we did not have them. Rebel as we may against *quotas*, they may represent the whip-lash which will drive us to an extra burst of energy which represents the difference between success and failure.

Let each one of us, then, be persuaded and very clear in our own minds that this emphasis on Christian Stewardship has great value to our churches and pastorates; that it merits our most enthusiastic loyalty; and that we should commit ourselves fully to the total program of stewardship in the Crusade for Christ. Furthermore, we should seek by every kindly and persuasive way within our power to commit our churches, officials, leaders, and members to the program. Surely it will be of inestimable help to have all churches and all such persons properly oriented for this tremendous enterprise. May this be our comprehensive and over-all objective!

III WHO WILL GO?

"Here am I; send me." ISAIAH 6:8.

Modern preachers have too little time for worship and meditation. As far back as 1912, Charles Lewis Slattery, Rector of Grace Church, New York City, complained that "it is a difficult task to study in a time when the Church, whether wisely or foolishly, is all agog with organization." A Jewish Rabbi, who was a personal friend of mine, complained one day that there had been a time when the Rabbi was a scholar, but that was before Protestant ministers had forced him to be like them, primarily organizers and visitors.

Yet since we are what we are, there is little profit in crying for what we cannot have. But woe unto us if we do not find time for self-examination and meditation, no matter what the schedule demands. Most men soon learn that their personal devotions represent a *priority* and that while some things must be neglected, this is not one of them. If we are to make a truly heroic effort for the Year of Stewardship Emphasis, the minister will need to begin early to build up his personal resources.

The Year of Stewardship Emphasis will have a special demand for every preacher. Though we have given our lives to full time Christian service, there is no man who does not need to check up on himself to see if he is not holding back. I am convinced that some of us are on the wrong side of the line which divides the mediocre from the effective ministry, because we have held back some part of ourselves from God's service. What an appropriate time for every man of us to ask, "Lord, is it I?"

Our program will move if we can say to our people that we intend to make a fresh start, too. It is always surprising to me how a congregation will suffer a man to be direct and fearless in his attack, if he says "we" and not "you." What a moment that was when Father Damien addressed his leper congregation with the words, "We lepers." And what a moment in any church when the minister addresses his members with the greeting: "We who are about to devote ourselves more completely to our stewardship."

We can well afford to take time enough to understand what the program is. Unless you are different from me, you sometimes are not well informed concerning the particular plans of the Church. In a hazy way we may know that there is a period

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during which The Methodist Church is intensifying stewardship education in connection with the Crusade for Christ, but what we intend to accomplish and what resources are available, we may not know. A good deal of inspiration will come to laymen if their preachers can speak in this realm as those who have authority—the authority of knowledge. Throughout this Manual there are given sources of information and suggestions as to how we can be well informed. Despise not these matters!

In the Summer Schools of various kinds there will be a course in Christian Stewardship. It is not too early to leave a place for that experience in your schedule. There are men who never have time for these things and who despise them. But no man is so big that he cannot share and receive from his brethren and leaders.

In all the stress that we seek to lay on the pastor's personal preparations, we are not meaning to intimate that it is to be a pastor-centered program. Let us flee from this as if it were Satan. Whenever the professional atmosphere occurs in our Methodist Church, it reveals a glaring weakness. We need to remember that the Church is an organization of amateurs. This is what it was in the beginning, and it is what The Methodist Church was in the eighteenth century. Whenever the Church becomes professionalized death threatens it. The stewardship program has the power to intensify the amateur standing of The Methodist Church.

There is a sense in which the minister does his job best when he does the least. By that I mean that it is his primary responsibility to bring his laymen into places of responsibility. There are churches where the minister does everything from janitor work to singing in the choir. He is not a good minister. We are not called to set men free from their obligations which they assumed publicly when they joined the Church. The secret of administration is to find the right man for the job and give him guidance until he does the job to the best of his ability.

This is not easy to do. It is often easier to do it ourselves, but the good minister will have the patience and persistence to see that laymen are brought into the vital program of the Church and encouraged to shoulder responsibility.

But let each man make sure that he does not ask his laymen to do what he is not willing to do himself. Henry Ward Beecher said that when he preached a good sermon, it lifted his own spirits so that for days he felt better. I am afraid that it is not every man who will benefit from his own preaching. But each of us can rededicate ourselves to a more faithful account of our stewardship and then ask our people to join us. Paul has a word for us when he writes: ". . . but first they gave their own selves to the Lord . . ." II COR. 8:5.

IV GET READY

"Get the Lord's way ready." MARK 1:3—*Goodspeed*.

We who are pastors have a right to demand help and leadership from our national Boards and Secretaries. A Church that is connexional as ours is, can justify its overhead only if it makes the local church more efficient and effective. Responsibility for leading in the intensification of stewardship promotion in the Crusade for Christ was committed by the General Conference of 1944 to the General Board of Lay Activities. This Board in cooperation with the Crusade for Christ, and in consultative cooperation with the representatives of all the Boards and Agencies of The Methodist Church consequently stands ready to share prepared plans with our

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churches and give necessary assistance. Here are some very significant features of these plans:

1. The general, over-all plan has been unanimously approved by the Executive Committee of the Crusade for Christ, the Annual Session of the General Board of Lay Activities, the Jurisdictional Councils of Conference Lay Leaders, the Council of Bishops, and the Committee of Two Hundred of the Crusade for Christ.

2. In order to communicate the over-all plan in its details to the local church, the General Board of Lay Activities in February, 1946, in cooperation with the Crusade for Christ, the Division of the Local Church of the Board of Education, and the Women's Society of Christian Service, held a most significant Stewardship Promotion Conference in Chicago. At this conference leaders, speakers, instructors and writers were prepared to carry the message.

3. Preliminary meetings are planned during 1946 in the following units: Area Crusade Councils, District and Sub-District Crusade Meetings, and finally a Planning Conference in all the local churches. Provisions are already made to prepare large numbers of accredited instructors in the various Summer Schools and Assemblies, Leadership Conferences, Institutes, etc., so that every local church and the churches of every circuit may possess an accredited instructor in Christian Stewardship.

No pastor is being asked to plunge into this program and find his own way through. We begin with a fine body of experience already tested. Through the method of discussion and research adequate plans of simplest possible nature have been prepared. The plans which have finally been accepted and are now brought to the minister and his church are tried and workable. Yet all of this preliminary work is wasted unless the final application is made, which is where you and I come in. But the lesson is obvious. Unless we are willing to prepare our own people for the program, it will come as something new and untried. In each local church there needs to be followed the same painstaking preparation which has characterized the General Board.

The Time Is Now

A few years ago, I participated in my first big school of visitation evangelism. I can confess now that I approached it with some skepticism because of an experience which I had before. But I saw what men can do in the winning of others to Christ if they will give themselves to careful training. Since that experience, I have called my leading people together twice a year to be trained for this service. It is the greatest thing that can happen to a group of people and to a church. It seems to me, therefore, that any program can be made successful in a church, if a group of laymen will consent to consider it seriously and prepare themselves for carrying it out. This is the vital question for the success or failure of the year of stewardship.

The Charge Lay Leader

The place to begin is with the *Charge Lay Leader*. If he is the key man in the church, be sure that he knows as much about the program as you know and that somehow he begins to see it in all of its scope. If there is some other man who carries more weight in the congregation, I would not be satisfied with any substitute. For the year of stewardship, let us find the best lay leader we have, whether he has any official title or not. Now let the Pastor and this Lay Leader sit down together and study paragraphs 1507, 221, 222 and 223 of the 1944 Discipline. Worthwhile ideas will spring from such a study.

The Committee on Christian Stewardship

If the Official Board or Board of Stewards has already provided a *strong, repre-*

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sentative Committee on Christian Stewardship, that is well. If not, then the Official Board or Board of Stewards should create such a committee and set it to work at once. The Pastor should expedite this process.

Its membership should comprise these persons at least: the Pastor and Lay Leader are in accordance with Paragraph 221 *ex officio* members of the committee; the ablest possible representatives of the Official Board or Board of Stewards, the Board of Education, the Board of Missions and Church Extension, the Woman's Society of Christian Service, the Committee on Evangelism, Methodist Men, Methodist Youth Fellowship, the Superintendents of Church School Departments for children, youth, and adults; and representatives of all other needful groups within the church. The Pastor should be deeply interested in the personnel of this Committee on Christian Stewardship and work with the Lay Leader and the Official Board or Board of Stewards to assure the ablest persons.

Then this Committee on Christian Stewardship should study the philosophy, practice, and program of stewardship under the direction of an accredited instructor. To this end it will wisely select a thoroughly competent person to take training as an accredited instructor who will as early as possible in 1946 give a course of stewardship to the members of the committee themselves. This will give your church a running start in stewardship education and promotion.

Planning Conference in the Local Church

This conference will be under the direction of the Pastor who will call it early in the Fall of 1946 (September). It should include all of the leaders in his church who are expected to take part in the preliminary work of instruction, development of materials, organization, etc. during 1946, and also directing the intensive period in 1947. It is of special importance that the following persons be present: the Pastor; the Church Lay Leader, the members of the local church Crusade Council; the members of the Official Board or Board of Stewards; the Committee on Christian Stewardship; the General and Departmental Superintendents of the Church School and the members of the Board of Education; the Presidents and Leaders of the Woman's Society of Christian Service, the Board of Missions and Church Extension, Methodist Men, and Methodist Youth Fellowship; the Committees on Evangelism and the New World Order; and such other persons as may be desired.

This conference should face up to the total program of Stewardship Education and Cultivation provided by the General Board of Lay Activities. The calendar found in Chapter IX of this Manual will reveal how to coordinate the plans provided, and should be carefully followed. It will save many hours of time and much effort in local planning.

There are three special periods which should be considered, and as follows:

1. The Period of Preparation

The year 1946 up to December 31, 1946, which is *the absolute dead line for preparation*. During this period every possible effort should be exerted to provide special classes in Christian Stewardship for the leadership of the church. These classes should be under the direction of accredited instructors in Christian Stewardship. Persons who should be students in these classes are: Members of the Official Board or Board of Stewards; members of the Committee on Christian Stewardship; leaders of the Woman's Society of Christian Service; Methodist Men; Methodist Youth Fellowship; the Board of Missions and Church Extension; the Committee on Evangelism; the members of the Board of Education together with the officers and teachers of the Church School, leaders of other effective groups in the local church, and prospective leaders in the future program of the local church. Lay Preachers,

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Stewardship Crusaders, Accredited Instructors, Conversation Guides, Directors of Drama, and other leaders should likewise take this training. Every possible leader in the local church should have this privilege. If these leaders catch the vision and see the program clearly, the local church will be greatly benefited. Imagine what it would mean to the future of the church if every officer and teacher of the Church School became a Christian Steward!

During this period it is very necessary also that Lay Preachers, Stewardship Crusaders, Accredited Instructors, and Conversation Guides be selected, secured, and trained in their specialization; that the organization for doing the work in the local church be thoroughly understood and set up; and that the materials provided for doing the work be ordered and on hand when the intensive period of stewardship education and cultivation begins January 1, 1947.

In cooperation with the Committee on Christian Stewardship, the Pastor should make special plans for increasing the attendance of his people at the regular worship services on Sunday. It will be of genuine help to the whole stewardship emphasis if his congregations fill the sanctuary every Sunday during January, February and March of 1947.

Then he should examine carefully the plans for dramatizing the stewardship emphasis from February to June of 1947. He has in this plan a wonderful asset to help his church see clearly, not only their own local field of endeavor, but the whole world situation into which the Church must gear its efforts. Chapters VI and VII contain these plans.

Chapter VIII sets forth the "Tools for the Task." The Pastor should know exactly what is available to help him in his planning and its administration. Orders for the materials should be placed as early as possible in accordance with instructions for ordering.

2. The Period of Intensive Education and Cultivation

January, February and March of 1947 are extremely important months in stewardship education and cultivation. Pastor's sermons, Church Worship Bulletins, Lay Preachers of Christian Stewardship, Stewardship Crusaders (formerly known as Minute Men), Courses in Christian Stewardship for the masses of our people, Conversation Groups, distribution of literature, stewardship worship services and programs in the various organizations of the church, kodachrome slide lectures, radio programs on regular and special schedules, systematic visitation of all possible persons in the interest of enlistment of Christian Stewards, use of the Covenant Cards for recording such enlistments, and the setting of a terminal date (Passion Sunday) March 23, 1947, on which all Covenant Cards shall be in the hands of a person or group designated by the Committee on Christian Stewardship.

Sunday evenings are wide open for any evangelistic efforts the local churches decide to engage in. The efforts to increase enrollment and attendance in the Church School should be rigorously pushed.

3. The period immediately following — April, May and June, 1947

This period is in a very definite sense a period in which the world needs of the Church's program should be presented in the most effective way, and definite enlistment of the masses of our people should be planned in order that the total program of our Church shall be lifted to levels necessary to meet world needs. Factual data should be presented by use of illustrated materials, dramatic efforts, and every member enlistment. The entire program of stewardship education and cultivation will have created the right kind of an atmosphere in which this can now be done.

Dean Inge used to say that there is such a thing as a convention of lambs passing a resolution to the effect that they will not attack the lions. Too much of our church activity is that and nothing more. But it need not be. With the atomic age hanging over our heads, the time has come to do more than pass resolutions. We must gird for aggressive action. Let it be said of The Methodist Church as it was said of England in 1940—"This was their finest hour."

V

IF I PREACH NOT

"Woe is unto me, if I preach not the gospel!" I CORINTHIANS 9:16.

At the twenty-fifth anniversary of his pastorate at the Metropolitan Tabernacle in London, Dr. Charles H. Spurgeon said:

"If anybody had been standing in this place and preaching politics and temperance for twenty-five years, I wonder if he could have kept the congregation. All other subjects become exhausted; but give me the Bible and the Holy Ghost, and I can go on preaching forever."

And to this, we who are present-day ministers will say, *Amen!* Never has there been a greater time to preach and no generation of preachers was more blessed than are we. We begin to see why it is that the stormy, tragic times bring out the great prophets. It is because these times reveal the adequacy of the Gospel and any man with any imagination cannot help but rise above himself.

Preaching is still the chief weapon of our warfare. The Sunday morning worship service is still the spiritual dynamo of the whole church program. Because the Gospel is the story of a personal encounter between God and man, its real insight must come through a person. There will be no great forward movement in stewardship for us unless the pulpit speaks as a distinct trumpet.

The Christian Advocate commented on an article in *Coronet*, some time ago. This is what it said:

"*Coronet* magazine has discovered something interesting about sermons—they start things. In the June issue of that publication there appeared an article describing some of the notable achievements that have followed the preaching of a sermon. It was a sermon that started Northwestern University and Armour Institute of Technology. One of Moody's sermons sent Wilfred Grenfell to Labrador. It was a sermon by Rev. Eliphalet Nott, preached in Albany, N. Y., after Aaron Burr had shot Alexander Hamilton, that finally put an end to dueling in America. Not all sermons have had such spectacular results, but who has not heard some strong man say, in explaining his work, 'I heard a sermon once.'? Congratulations to *Coronet*. It has not exactly made a discovery, but it has produced much evidence. Who knows, perhaps next Sunday morning's sermon will start something!"

It is a pity that so many of us who are preachers have forgotten what this magazine points out. At least we must have forgotten it if we are to judge by the listless and dull way we frequently preach. Brethren, who knows, perhaps our sermons could really start something!

Start With a Series

I do not intend to go into the advantages of preaching sermons in series, though

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I believe there are many. At least, it should be said that the preacher who only plans his preaching a week ahead at a time, is an abomination unto the Lord. It would be a great thing if every preacher in Methodism should decide to build at least one great series of sermons on the subject of Stewardship during 1947. Here is the plan.

The Church Worship Bulletin Service of our Methodist Publishing House will provide Church Worship Bulletins for January, February and March of 1947. On the front of the bulletin there will be a picture illustrating one of the great scriptural experiences of Stewardship. As I write this, I have seen some of the pictures and I cannot find words to express my enthusiastic appreciation. They are great! They have dramatic power and they represent the combination of the timeless and the contemporary. On the back of the bulletin there will be a paragraph of simple, direct description of the implications of the picture. It is hoped that preachers will find in the written words a possible outline for their sermon on the meaning of Stewardship which shines out of that picture. If the preacher will preach this series and use these striking and unusual bulletins, no congregation will escape the implications of Christian Stewardship in this dark, despairing moment of history.

If for some very good reason it seems impossible for the local church to use these church worship bulletins in their full four-page form providing two pages for local printing or mimeographing, then a two-page, slip-in bulletin carrying the picture and the script are available for churches deciding to use them. You will find that each form will prove very attractive. At any rate, the combination of preaching and worship built around the theme of stewardship is one of the prerequisites for the accomplishment of our mission as a Church in the Crusade for Christ.

Pastors, furthermore, will be provided by the Board of Lay Activities with confidential materials. In no sense are these materials designed for regimentation. You are free to use the materials if you desire, and if they fit into your purposes. Or you are free to do what you feel is right, just so long as you make a serious attempt to create the most attractive and effective program of preaching and worship.

Lay Preachers

Because the word cannot be carried everywhere by the regular pastors, and because Methodism was born as a great lay movement, now is the time to bring our laymen back into the preaching ministry of the Church. I listened to one of my men the other day speaking before a service club. He spoke with sincerity and directness. He was effective. And I thought to myself, "Why haven't I used that man to speak for Christ? Why haven't I arranged opportunities for him to present some phase of the program of the Church? I resolved to do better. There will be no better opportunity for this than during the program of stewardship.

In order to fulfill the total requirements of our ministry, all of us should be on the alert to discover laymen with preaching ability, whose lives ring true, and who could well be preaching to the credit of the Church and the extension and consolidation of the Kingdom of God. Wherever they are found, the Pastor should take some time to help prepare them for such preaching. They may become stars in the pastoral crown.

If there are churches where there is no pastor, why cannot some of the larger churches cooperate with the District Superintendents by filling those pulpits with their laymen? A prayer meeting series or a mid-week series, if the old term is not used in your church, ought to provide for lay sermons during this period. Brief statements in the morning service will be in order during this time. The benefit will be not only for those who hear, but perhaps the greatest benefit may be what happens to those who speak. Special sermonic materials will be provided for such lay preachers.

Laymen's Day

The fourth Sunday in February is Layman's Day, with special emphasis on Stewardship. It ought to be a special day in 1947 with long preparation given to a great layman's rally that will reach every man and woman in the church. Materials for the day can be obtained from the Board of Lay Activities. But the success depends on long range planning and the building of a program that will challenge the worldly as well as the pious.

Lent

Many churches have special meetings during Lent. The fellowship supper and the deeply spiritual service associated with the season can very well be dedicated to Stewardship. We will miss our opportunity if we do not make these meetings laymen-centered. I am of the opinion that these meetings might well be called "The Fellowship of Stewardship" or something similar. I know of one church where a book containing the names of those who *tithe* their incomes is kept on the altar. A leading layman or two could speak of the joys of such fellowship and begin to expand it in your church. Men and women, calling to their brethren in the name of Christ, may be the beginning of the real awakening of the Church.

Stewardship Crusaders

I am impressed deeply by the organization known as *Alcoholics Anonymous*. Here is a group of people banded together with a sense of common need and a confidence that if they help each other, God will heal them. There is something about this group and its spirit that resembles the early Christians. There is something about it that challenges us to imitate and learn. We need to find again the sense of fellowship in Christ and the Church, as the only hope of our time.

A group of Crusaders for Stewardship can be the beginning. The leaders ought to be speakers who will agree to prepare at least a three-minute talk and be ready to give it when and where needed. Community Chests, Red Cross, and War Bond Committees do this and find that it works. Why cannot the Church do it again? Such Crusaders can be used in every church.

The Pastor should give special attention to the training of Stewardship Crusaders (formerly known as "Minute Men"), and lay preachers of stewardship. He can well afford to have a representative layman in the role of a Stewardship Crusader in every Sunday morning service of worship during the first three months of 1947. This same type of speaker can be used for short presentations of Christian Stewardship in every organization in the church and in every meeting during the period.

The Church School will need such people in each department and within its organized classes, especially the adult classes. The Woman's Society of Christian Service will need these speakers in general meetings and for circles. Methodist Men will need them and so will the Methodist Youth Fellowship. If the program is to be planned for the year, the minister will accomplish his goals only with the help of a group of Stewardship Crusaders.

A pamphlet of three-minute talks will be made available for the use of these people. But the enthusiasm and definite program plans will need to come from the minister. He must provide the enthusiasm which must be shared. He must find the way to create the spirit of urgency which will lead men to give time and energy. St. Francis did this with his preaching friars, and John Wesley did it with his class leaders and local preachers. Unless the Gospel is worn out, we can do it with members of our own church family. Let us resolve that we shall not rest until we have recruited a group of people who will speak a few words for Jesus.

VI

LET THE PEOPLE KNOW

"And God hath set some in the church, first apostles, secondly prophets, thirdly teachers . . ." I CORINTHIANS 12:28.

In his fine book, *Let The People Know*, Norman Angell develops the thesis that much of our international and national trouble is due to the ignorance of the people. He suggests that the heart of the common man is right and that if he knows what the issues are, he will decide rightly. Angell shows the number of times we have been betrayed by politicians and the number of times the people chose correctly when they had the choice. So he comes to the conclusion that if the people can be informed on the great issues of the day, the future is safe.

What this man has said concerning the political situation, I believe has an application to the life of the Church. "Let The People Know" is a good word for the minister. Many a church has little part in the world program of Methodism because of ignorance on the part of the people. It is most always true that the church with the vision is the church that is informed. Our temptation is to be too busy to pass along to the people the things the Church is doing and the plans Methodism has for this crisis. I believe in my people for they have always responded when they knew. I must, therefore, consider my duty undone until I know that every member of my church has been told all about the year of Stewardship and its implications.

This principle is even more true when the program calls for a great layman's response which demands more than financial giving. In days when money is fairly plentiful, most churchmen will give to any cause that seems to be justified and will allow them income tax reduction. But when you are asking for personal commitments and an increased devotion, that will take more than a mimeographed letter. It will take education and a planned campaign.

Teachers

Since this is primarily a problem which can be solved only through education, it will demand some teachers who have been trained. The minister cannot do it by himself.

The Leadership Education Department of the Division of the Local Church of the Board of Education is the regular church channel through which such training is gotten to our people. It administers a worthy enterprise in teacher training, and is harnessing its entire experience and strength to do the job of training as many accredited instructors as will be necessary to get Christian Stewardship to all of our people.

The Woman's Society is cooperating with the Leadership Education Department and the Board of Lay Activities to achieve a most notable piece of work in this field. Together these three agencies are set to provide at least one accredited instructor for every church in Methodism. Starting in Chicago at the Stewardship Promotion Conference, and then carried down through Summer Schools of Missions, Leadership Education Schools, Institutes, Assemblies, District and Sub-district groups, and then in the local churches, the plan is to provide every local church with its necessary instructors.

If it so happens that a local leader, official or teacher cannot get to one of the training groups, a fine Correspondence Course is available through the Leadership

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Education Department, 810 Broadway, Nashville, Tennessee. All of this work is done to provide the Pastor and his Committee on Christian Stewardship with trained leadership where he needs it most. He should see to it that a sufficient number of well-qualified persons get this preparation.

There are already groups within the church which obviously will need a teacher to lead them through a course in Stewardship at their regular meetings. It ought to be easy enough to clear the program schedule in all of these organizations for 1947 so that Stewardship will have the right of way. The cumulative effect of every group in the church thinking Stewardship, talking Stewardship, and studying Stewardship, cannot help but be significant.

Imagine, if you will, what benefit might come to your church if all of the members of your Official Board or Board of Stewards were thoroughly trained in an adequate philosophy, practice and program of Christian Stewardship. Then let your mind go on to encompass this same experience as happening to the officers, leaders, and teachers of other groups such as the Woman's Society of Christian Service, the Church School, Methodist Men, Methodist Youth Fellowship, Board of Missions and Church Extension, the Committee on Evangelism, et cetera.

The Official Board or Board of Stewards which in most cases has regular monthly meetings, could very well plan a set period for stewardship teaching. The Woman's Society of Christian Service will be one of the most important groups and the program ought to extend not only to the general meeting, but to the circles as well. The Board of Education could do as was suggested for the Official Board or Board of Stewards. Church School teachers trained in Christian Stewardship could open the way to a whole generation of aggressive Christian leaders.

If the leaders of all of these groups are together early in the year 1946, programs can be planned and conflicts be avoided. Being together, something of the whole plan can be outlined and each group can see something of the general purpose. Such a group might be the place to find the teachers for the courses. This will be one of the crucial steps, for the very leadership needs to be enrolled. Only people who have teaching ability and experience should be chosen and under no circumstances should the merely willing person be given preference.

At Least One Accredited Instructor

The number of teachers will vary with the church, but every church in Methodism should have at least one accredited instructor. Most churches will need many more than one and it is wise to aim high. The accredited teacher will not only do good to the church but will almost inevitably become a finer churchman himself. The Executive Secretary of the Conference Board of Education who directs the Leadership Training in the Annual Conference, the President of the Conference Woman's Society of Christian Service, and the Conference Lay Leader will be in a position to counsel with each pastor in these matters.

Fiona MacLeod wrote: "A handful of pine-seed will cover mountains with the green majesty of forest. I too will set my face to the wind and throw my handful of seed on high." This is what we seek to do — throw the seeds of Stewardship over our churches so that not one square inch will be missed. Let the pastor find the teachers to help him to the extent that they will give of their time to be trained. This must be done during 1946 because the intensive program starts on January 1, 1947. The Year of Stewardship emphasis does not mean the year to prepare for it, but the year in which the results of long and careful preparatory work are made apparent.

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Conversation Groups — Guides

The Conversation Groups are designed to reach every Methodist and constituent. Give them very earnest consideration. They will take some work, but they have tremendous possibilities for neighborhood contacts, fellowship, visitation, and enlistment. An instruction pamphlet for Conversation Guides gives full information as to procedure. It also provides ten Outlines for Stewardship Conversations. These Groups should be held for ten consecutive weeks starting the first week of January in 1947. They hold great promise for the work of the local church.

One of the clearest memories of my youth is a series of what we called "Cottage Prayer Meetings." For a special time such as Lent, the parish was divided into sections and one night of each week the members of the church in that neighborhood gathered at one of the homes for a prayer service. These were always led by a layman and the program was laymen-centered. Out of them there came the sense of a whole church united in the fellowship of small groups.

It is amazing how many simple plans which our fathers used have been set aside or neglected. Now and again some one comes along to discover that these old plans were psychologically and religiously sound and that with a few minor adaptations they can be used effectively today. In our Stewardship Year it is proposed that we use some of these old principles in setting up what are called "Conversation Groups."

We do too much talking and not enough communicating with one another. If we could do nothing more than salvage the well nigh lost art of conversation, our efforts would be well directed. So the proposal is that neighborhood groups of 15 to 20 Methodists and their friends meet once a week for ten weeks during the months of January, February, and March of 1947 for conversations concerning Christian Stewardship. The number of such groups would of course depend upon the size of the parish, but no member or friend should be omitted. A sense of intimacy and freedom will be felt most in small groups of the size suggested. The members will need to be enlisted and given plenty of time to save these nights for such Conversations.

The meetings are to be necessarily of a serious nature. They will be more than "visiting hours." Yet they should be pleasant to look forward to, and enjoyable as one looks back upon them. If our people can catch in these Conversations something of the spirit of those early Christians who opened their homes to the fellowship in the First Century, these Conversations shall be on the right way.

Conversation Guide

The leader of the group is called a Conversation Guide and should be chosen with great care. The Pastor and Committee on Christian Stewardship should work closely together in this matter. Decide first how many Groups you need, then choose the best possible Guides, and see that they have special training. The pamphlet of Instructions for Conversation Guides will prove very helpful.

William Ernest Hocking once said: "Life lived on the plane of getting along without God, without a sense of cosmic demand, is already, whether it knows it or not, sick, subnormal, its value infected with the dry rot of morality, intrinsically unhappy because unreal, driven subconsciously by a need which some day it is bound to recognize and define." People who meet to talk about Christian demands and promises may be led to see this for themselves and give the minister the chance he needs to bring them into complete loyalty to Jesus Christ.

Kodachrome Slide Lectures and Worship Services

In certain localities in the United States there are churches with superb stewardship experiences to share with other Methodist churches. These slides are not hypo-

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thetical creations; they are the actual experiences of helpful stewardship living. They will help every Methodist Church to say: "If that church can do such things, we can do them also."

Radio Messages — Transcriptions

Three possibilities open up to local churches in this field: (1) Pastors and laymen may send forth the stewardship message over regular radio programs to which they are already attached; (2) Pastors and laymen may do likewise over special and specifically sought radio program opportunities; (3) transcriptions of effective human interest stories in stewardship are available which will supplement the first two types.

These transcriptions will be available for local radio stations free of charge, and will be sent on request of their properly authorized business agent. The only consideration is that they will be serially, five days a week, preferably on Monday, Tuesday, Wednesday, Thursday, and Friday, of each of the thirteen weeks during the months of January, February and March of 1947. Dr. William L. Stidger, one of radio's finest story-tellers, writes and tells the stories. Mr. Milton Cross is the announcer.

The Committee should set to work immediately to interest managers of local radio stations in this series of 65 five-minute transcriptions available to them without charge in return for their use as above. Two hundred sets of 11 platters each respectively must cover the Nation. This means careful location of the sets so as to get the desired "spread." Local churches, local Methodist business men, and local church groups may want to intercede in behalf of these transcriptions and their use over local stations. Make contact with your local stations in line with your local opportunities. If the interest of the station is manifest, write the General Board of Lay Activities, 740 Rush Street, Chicago 11, Illinois, for further information concerning procedure.

Drama

In his preface to *My America*, Louis Adamic wrote: "I think, however, that the sense of drama is probably the most important (in approaching truth). I believe that the drama of things is the truth of things. To say this in other words: the truth of a thing, condition, situation, or whatever it may be, is the essence of the inter-play or inter-action of all the factors therein which is the drama thereof. I think that to the extent that one perceives the drama of a thing one perceives the truth of it."

The very nature of the Christian message makes the dramatic approach the inevitable one, for the Gospel is the most dramatic news that ever was proclaimed. We will do well to consider dramatic ways of presenting it. A superb drama is ready for the use of the churches. It is available for presentation during February-June of 1947. It is suggested that during this period the drama be presented by all of our Methodist churches throughout the United States.

In larger cities, several churches may desire to join their forces in presenting it in the city auditorium or some other large building or out-of-doors location. In places where this is possible, the whole city could be reached with the stewardship message. This will not be practical everywhere, so script is available for churches with smaller memberships. With long preparation and a strong Committee, the presentation of the drama could easily be one of the high points in the Crusade for Christ. It is hoped that every church will lay plans for such a dramatization.

Too many of our people have allowed a familiarity with the Gospel to breed a lack of interest in its serious application to life problems. It is our task to bring the urgency of the Gospel before men today for our time is limited. Very often fresh insight comes in terms of the dramatic. At least it is well worth trying in every church. (See Chapter VII, "Only the Valiant.")

Factual Data

All the factual data bearing on the world needs of our Methodist program at home and abroad should be presented through the pulpit, worship services, lay addresses, meetings of various organizations working under the auspices of the local church, church worship bulletins, etc.

Illustrated Materials

Every type of visual aid available should be used to bring home to the people the critical world situation and its bearing upon our own sense of responsibility for meeting spiritual needs.

Individual Enlistment

A thorough effort to enlist every member and friend of The Methodist Church in increased response to these world needs should be made. It is quite certain that the present response of Christendom to the spiritual needs of the world is not what it ought to be, not what it can be, and not what it must be if we are to save our civilization from suicide. Every possible individual should be challenged to help provide more adequately for the total program of world Christianization.

Continued Efforts

Continued efforts should be made in the field of evangelism and in increasing church school enrollment and attendance. These are necessary and permanent elements in the total program of the Church. They must not be neglected even when other essential elements are being emphasized.

Other Means

When a man begins to set his mind to ways and means for promoting an idea, there is hardly any limit. This Manual will only scratch the surface and every man who looks into it will wonder why this was left out and that was neglected. But the Manual is only a pump primer and will succeed if it lays on Methodist consciences the demand that they do the best possible job; that they use all of their imagination in making 1947 the greatest year in their Christian service, and make it the greatest year in the history of the Church in which they now work.

Panel discussions are workable in presenting stewardship. Essay contests for young people and perhaps older people also. Speaking contests are not to be lightly considered. Local poster contests may prove very fruitful.

VII

MAKE IT WORK

"But be ye doers of the word." JAMES 1:22.

I was travelling in my State some time ago and talking to one of my brothers in the ministry. He asked me about a certain man in my church whom we shall call Jones. I told him that Jones was one of the best members in my church. He never refused when I asked him to give time to a particular job. Then my ministerial friend told me that Jones had lived in his town for several years and never even belonged to the church. That this is an unusual case rather than a common one, I am quite sure. But that there are many men who have never done much for the Church and Christianity because they have never been asked, I am also sure.

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The Christian Stewardship Covenant

The Year of Stewardship emphasis should produce a Christian Stewardship Covenant on the part of every Methodist and friend of Methodism. This Covenant should deal with vital matters which may have a genuinely decisive influence in moving the people of the world toward a New World Order in which righteousness, justice, and love are united to undergird a world brotherhood. The Covenant Card is a summary of the whole stewardship emphasis in the Crusade for Christ. Placed in the hands of any thoughtful person it holds the power to stimulate and help "jell" his personal convictions concerning great, vital, current issues and galvanize those convictions with a sense of responsibility to do something about them.

We Cannot Withdraw From the World

The day has passed when the Church can withdraw from the world and think that she has any chance of Christianizing it by such withdrawal. The Church must increasingly come to the position that she will have to throw herself into the maelstrom of human thought and action. "He that loseth his life for my sake shall find it." Her mighty Christian doctrines must be cast into concrete demonstrations of the Christian life in action if she is to move the world forward into the "Kingdom of God on earth." The Covenant Card may help to do that. It is not "short and pointed up" in order to make it easy for folks to sign. Nor does it cover so much territory as to "appear thin." It is designed to help all of us face up to the responsibilities we hold today as Christians. The virtue of such a card must be judged neither by its shortness nor length, but by its content as that content affects our responsibilities as Christians. Consider it thoughtfully and prayerfully. Then use it!

Prepare Prospective Signers

The card can be of larger effectiveness after careful preparation of the signer. To this end some pertinent suggestions are made. Keep it out of the congregational worship service until proper preparations have been made through sermons by the Pastor, his Lay Preachers, and Stewardship Crusaders (Minute Men). Consistent use of the Church Worship Bulletin provided by the Methodist Publishing House through its regular Bulletin Service for use during January, February and March of 1947, together with accompanying leaflets, will help. Courses of Christian Stewardship in the Church Schools and other groups will make a contribution. Reading Courses should be set up. The Conversation Groups provide a fine preparation timed satisfactorily to get the cards properly signed.

Conversation Groups

The persons who are to guide these Conversation Groups are called "Conversation Guides." Pamphlets of Instructions have been prepared for them. These pamphlets contain full instructions on how to proceed. They encompass Ten Outlines for Conversations in Christian Stewardship. These are timed to begin the week of January 12-18, 1947. At least five weeks of the Conversations should have been held before any use is made of the Covenant Card whatsoever, either in these Groups or elsewhere. The Pastor and Committee should be guided by these "Instructions for Conversation Guides." Specific timing of the use of Covenant Cards is set forth in these instructions. The Calendar reveals exactly when to begin Enlistment and consequently the use of the Covenant Card. The week of February 16-22 (Ash Wednesday—February 19) is specifically designated.

The Period of Enlistment — The Covenant Card

The Covenant Card is designed to record decisions for which the prospective

signer has already been prepared. Furthermore, it will stimulate to further growth in the Christian life in bringing the prospective signer face to face with current issues with a view to helping him think his way through and acting. A period of preparation is specifically set to give the entire Church the opportunity to study the doctrine of Christian Stewardship thoroughly before any record of Covenants is taken. This is no high pressure game where the less the prospective signer knows about the instrument he signs is to the advantage of the Church. Let fullest possible information be shared, signers persuaded, with reasonable time taken to persuade them. In January and February of 1947 the local church should be able to make the doctrine of Christian Stewardship sufficiently known to its people. Then during Lent the local church should set itself to the task of enlistment — getting Covenant Cards signed. Furthermore, the content rather than the length of the card should be emphasized during this enlistment.

Disposition of Signed Covenant Cards

They should repose temporarily with the Committee on Christian Stewardship while an accurate accounting is made of the total number of decisions in each respectively of the opportunities offered. These totals should then be reported to the District Superintendent. He will report totals for his District to the office of The Crusade for Christ, 740 Rush Street, Chicago 11, Illinois, not later than *April 15, 1947*. The signed Covenant Cards, after proper accounting by the Committee on Christian Stewardship, should be turned over to the Official Board or Board of Stewards of the local church by the Pastor and Lay Leader together with an itemized report of the decisions made. These Covenant Cards may prove of real value for further education and service of the church in Christian Stewardship.

Visitation

Along with other plans, the Committee on Stewardship should set up a plan of visitation so that no member of the church is left out. In spite of all that can be done through groups, there may be a considerable number of people who have not been reached by them. Let the Committee analyze the whole program adequately and see to it that if any family or person has not been reached, he will be visited by some competent and designated member of the Committee.

The visitors will be able to distribute leaflets and pamphlets. We can learn from some of the more reactionary sects that the passing of tracts is still useful, especially if the material should be contemporary and realistic.

Full Time Enlistments

The Church for some time has had an unemployment complex. There was a time when our pulpits were full and young men coming into the work of the ministry were regarded as added burdens for which the Conference assumed responsibility. Under these circumstances, not very much emphasis was put on winning new men to the ministry. Quite the contrary. We sought to discourage the decision in many instances because we had a feeling that there were already too many. For nearly two decades, that has been the prevailing psychology of the Church. Today we are beginning to reap the benefits of what was at best, a short-sighted attitude. There is now a real shortage of full time workers in The Methodist Church and in all the churches. How many ministers have tried to get young men to help them and have been told there are none to be had! How many churches need deaconesses and secretaries, but cannot find them! On the Mission Field, the situation is the same. Stations are left empty and pulpits are silent, while we are forced to link churches together. The

time has come when we must recruit new men and women to the full time service of the Church.

There is no more important part of our program in these days when we are thinking of expanding, than the enlistment of people into God's ministry. It is hoped that one of the real results of this Stewardship emphasis will be an increase in the number of recruits to the ministry. If men are faced with the demand of their whole lives for the Gospel, there are some young men and women who will feel that demand in terms of full time work. It is not that we have asked and been refused. It is only that we have not asked. Now is the time to send out the call and to lay upon the hearts of our best young people the opportunities and the joys of full time service for the King.

There are none of us who are guiltless. Upon the hearts of all the leaders of Methodism from the Bishops to the last official in the local church, we must accept the responsibility of bringing young lives into the service. It is the task of all good Methodists, but it is primarily the task of the minister. He has the best opportunity and he is in the position to get the best results. As a matter of fact, the young people in our churches will be drawn to the ministry or repelled by it, according to the way they see us do our jobs. This is the first requirement for us in these days. We must so go about our ministry that young men seeing us will say, "That is for me."

We must be on the watch for the best. It takes more than a pious spirit and a willingness to do properly the work of Christ. Let us seek out our best. Why should we hesitate to lay upon the conscience of any choice young man the call of the ministry? Why should we fail to let any fine girl choose her future without being made aware of the fields of service within the Church? Part of our personal responsibility is to find full time workers for the Kingdom.

Said Bradford, the first governor of the Plymouth Plantation: "Yea, though they should lose their lives in this action, yet they might have comforts in the same . . . all great and honorable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courages." As Willison remarks in his *Saints and Strangers* after quoting the above: "And the Pilgrims' courage, that of Saints and Strangers alike, was always 'answerable'—let that be their epitaph." There is always an answerable courage to the demands of the full time Christian work. We will find the answer if we will give forth the call. Let every Methodist Church produce at least one son and one daughter to be consecrated to the complete service of Christ.

Establishing Effective Press Relations

You will not at first see the far-reaching effects of the Stewardship program, but there are certain things you can do to bring immediate and concrete results. One of the most satisfying results that you can bring about during the periods of promotion will be the establishment of effective relations with your local newspaper and the Methodist Press.

By establishing the right contacts and following the suggestions given below, you will be able to help spread the Stewardship message to a maximum number of people, Methodist and non-Methodist alike:

A. Your Local Newspapers

1. Call on the editor of your local newspaper and tell him briefly of your Church's plans for the promotion of the Stewardship program. You will find that the editor will be interested and cooperative if he sees any news value in what you tell him.

CHRISTIAN STEWARDSHIP IN THE CRUSADE FOR CHRIST

The amount of space that he will be able to devote to the Stewardship activities of your church will depend on the news value he places on them and of course will be affected by the volume of advertising. During your visit, find out in what form the editor would like to have the news, and when he would like to have it.

2. Once you have told him some of the interesting activities your church has planned, appoint yourself or some member of your committee to act as a Press Secretary to cover and report the activities for the newspaper.

This will involve gathering complete and accurate information pertinent to the particular activity you want to publicize, then to write up the story in as few words as possible. By complete information we do not mean to burden the editor with a maze of irrelevant details, but we do mean to present the whole story in the first paragraph, giving the date, the exact time and place, the exact address, and *first* names. By *first* names we do not mean the person's first initial, but his given name, for editors prefer to have the full name. However, if the person mentioned in the story does not want his first name used, give instead his first *two* initials.

3. The Press Secretary's job will be simply to write up and send in the necessary information to the proper party on the newspaper staff, abiding by the requisites set down by the editor. This means getting the news into the hands of the proper person in plenty of time to meet the deadline for the issue in which you want the news to appear.

B. The Methodist Press

In addition to exploiting the possibilities offered by the local press, do not overlook the possibility of promoting Stewardship through the Methodist Press. The editors of all Methodist publications are interested in the news of your Church. Therefore, send your news to him, too. You may do this by sending writeups of the news to the General Board of Lay Activities, 740 Rush Street, Chicago 11, Illinois, and indicating the publication in which you want the news to appear, or by sending them directly to the publication itself.

Establishing Effective Radio Relations

Your local radio station will play an important part in the stewardship program. Its importance is equal to, if not greater than, that of your local daily or weekly newspaper, for there are many people, especially among shut-ins and the aged, whose main enjoyment is listening to radio programs of a religious nature.

It will help us to spread the stewardship message more advantageously if we establish effective relations with radio stations in connection with Dr. William L. Stidger's series of human interest stories, "Stories in Christian Stewardship," recorded by NBC with Dr. Stidger himself as narrator and Milton Cross as announcer.

The Committee on Christian Stewardship of your church should set to work immediately to interest managers of local radio stations in this series, which consists of 65 transcriptions available to them without charge in return for their use over the radio. There are 11 platters in each set with 3 five-minute stories on each side. These transcriptions are intended to be broadcast serially five days per week during the first three months of 1947, or as many times a week during that period as the stations find practical. The transcriptions will be sent on request to the station's program director.

An explanatory letter and folder are being mailed to selected radio station managers throughout the United States in order to interest them in broadcasting the

series or part of it during this 13-week period. Each station will be offered a sample transcription if they are interested in hearing a typical story for possible broadcasting. If you are personally acquainted with the manager or program director of your local radio station, establish contact with him as soon as possible. If the interest of any radio station becomes manifest, write the General Board of Lay Activities, 740 Rush Street, Chicago 11, for further information concerning procedure.

In talking to the station manager or program director, tell him that we would prefer to have the stories broadcast as nearly as possible at the same hour each day, one five-minute story each week-day. You might also mention that the stories are of interdenominational significance and will appeal to persons of all religious persuasions as well as to non-religionists.

You might also mention that NBC places high value on Dr. Stidger's work over the radio and gives as reference to support this evaluation the program entitled, "Getting the Most out of Life," which originates from Des Moines, Iowa. Dr. Stidger's Hooper rating shows that this is a well patronized program to which an estimated 500,000 persons have listened.

Kindly approaches may have very much to do with the final acceptance of these pressings for serial use, possibly with the sponsorship of local Methodist leaders, churches or groups within our churches. Consequently, we are relying heavily on your cooperation.

The entire series of 65 transcriptions can be ordered through the General Board of Lay Activities. Your local radio station should have received by this time our letter and folder describing the series and offering a sample pressing. If it has not yet received this material, please contact the General Board of Lay Activities and we in turn will contact the station. However, if you feel that a personal visit from you would be to our advantage, we will send a recording to you at your request.

"Only the Valiant" — a Pageant

"Only the Valiant" is the title of an inspired and inspiring drama-pageant written by Dr. James Allen Kestle, of Pittsburgh, Pennsylvania, for presentation throughout the nation by all Methodist Churches from February 1 to June 30, 1947.

Special music for the pageant is being prepared by Dr. James Houghton and Mr. Richard W. Ellsasser, both of Boston University School of Theology. The latter has been called by certain newspapers "The Greatest Organist of this Generation."

The pageant is written in two forms: (1) A script which is designed to be used in churches of smaller memberships, and which requires 40 minutes for presentation; and (2) A script which requires two hours for presentation, and which is designed to meet two different situations, namely, (a) presentation in large individual churches, and (b) presentation in large city centers where a citywide cooperation of all Methodist churches is desired. In this latter case, the objective would be to make a genuine impression upon the city by pooling leadership and all other resources in a really great presentation.

Wherever great citywide presentations are desired, it may become possible for directors to receive special training and guidance both in an understanding of what is intended to be done through the pageant, and how best to present it. If sufficient desire is expressed throughout the nation for such training at the expense of the cities involved, the General Board of Lay Activities would be glad to set up

training centers and furnish the services of Dr. James Allen Kestle himself. Communicate with the Board if such services are desired. It is hoped that every Methodist church will participate in putting on this drama creditably and effectively in their respective neighborhoods, either individually or in cooperation with other churches. It is hoped that 100 American cities will witness its presentation in a large citywide demonstration.

The drama sets forth in a fine way great spiritual victories in Christian Stewardship in the past and reveal critical, current spiritual needs worldwide. It makes a genuine attempt to create an overwhelming sense of responsibility for the Christian well-being of the world.

Herein lies a superb opportunity for our churches to make deep impressions upon their people and friends in the interest of Christ and his program. Envision some 40,000 Methodist preaching-places joining in such a mighty movement to dramatize our Christianity. More aggressive action in the Christianization of the world may thus be wrought, whether at home or abroad. Set some of your Committee members to work on this project at once. Select a director and a strong Committee to support him. Begin to prepare NOW!

Finances

Part of the cultivation and training material will be furnished free jointly by the Crusade for Christ and the General Board of Lay Activities. There are some materials which individuals and groups will want to order and pay for themselves. It is probably a good idea to have groups which plan to use material for their programs, arrange to finance it themselves, if they are able.

There are materials which will cost something and there are plans which will demand some financial undergirding. It will be wise to have this in mind in preparing local budgets. Make a general estimate of the amount you will need. It ought to be a sufficient amount to give you everything you will need. This is not one of the items to cut to the minimum. Most any Official Board or Board of Stewards will vote the money needed if it has been told something of the general program contemplated. To have a worthy place in the budget will help to dignify the program and give it the central place it deserves.

VIII TOOLS FOR THE TASK

"If thou put the brethren in remembrance of these things." I TIMOTHY 4:6.

Herein is set forth a list of tools and materials with which you will want to become familiar. They are quite essential to successful stewardship promotion in the local church during the Crusade for Christ. They may also suggest methods and procedures particularly applicable to your own situation.

Books on Christian Stewardship

THE MESSAGE OF STEWARDSHIP. *Ralph S. Cushman.*

Abingdon-Cokesbury Press. Fine resource book. \$1.00 per copy.

TO WHOM MUCH IS GIVEN. *G. Ernest Thomas.*

Abingdon-Cokesbury Press. Popular Presentation of Stewardship. 60 cents per copy.

PASTOR'S MANUAL

STEWARDSHIP IN THE NEW TESTAMENT CHURCH. *Dr. Holmes Rolston.*
Knox Press. Leadership Education Book. \$1.00 per copy.

WHEN CHRIST CONTROLS. *John Versteeg.*
Abingdon-Cokesbury Press. Stewardship Messages. \$1.50 per copy.

ACHIEVING RESULTS IN CHURCH FINANCE. *Boyd M. McKeown.*
Abingdon-Cokesbury Press. 60 cents per copy.

STEWARDSHIP AND THE WORLD MISSION. *J. E. Simpson.*
Fleming H. Revell Company. \$1.00 per copy.

THE CHRISTIAN MOTIVE AND METHOD IN STEWARDSHIP. *H. B. Trimble.*
Abingdon-Cokesbury Press. 60 cents per copy.

THE STEWARDSHIP LIFE. *Julius Earl Crawford.*
Abingdon-Cokesbury Press. 50 cents per copy.

THE WORLD'S NEED OF CHRIST. *Chas. A. Ellwood.*
Abingdon-Cokesbury Press. Cloth bound copy \$2.00.

TOWARD A WORLD CHRISTIAN FELLOWSHIP. *Kenneth Scott Latourette.*
- Association Press. 50 cents per copy.

Study Courses in Christian Stewardship

You may secure from the Leadership Education Department, 810 Broadway, Nashville 2, Tennessee, any of the following courses:

(113b) The Stewardship of Life. Note: A Correspondence is also available.

(132a) The Use of Possessions.

(614b) Financing the Church.

International Uniform Lessons in Christian Stewardship will appear in the Adult Student and the Wesley Quarterly during January, February, and March of 1947. Then in all the Church School literature a wealth of stewardship materials will be forthcoming.

Illustrated Church Worship Bulletins

Christian Stewardship is to be promoted intensively during the first twelve weeks of 1947 in the local church. For each of these twelve Sundays, a beautifully illustrated four-page Bulletin is provided. These Bulletins are in four colors, done in offset, deeptone process. Page one contains a masterful painting by Mr. Walter Oschman, well known Chicago Artist, illustrating a Scripture story which teaches Christian Stewardship. Page four carries the interpretation of the story in script. Pages two and three are left unprinted, thus making them available for either printed or mimeographed worship services, announcements and news.

The following outline reveals the comprehensive scope of these Bulletins as they relate to the Scriptures and life:

<i>Date</i>	<i>Picture Title</i>	<i>Script Title</i>
Jan. 5	God the Creator	Man Worker With God
Jan. 12	Moses the Patriot	Giving His Life for His People
Jan. 19	The Boy Samuel	Every Man's Work a Calling From God
Jan. 26	The Martyred Stephen	Steward of the Good News
Feb. 2	The Rich Young Ruler	Total Stewardship
Feb. 9	The Good Samaritan	Being a Neighbor
Feb. 16	Mary Learns of Jesus	Stewardship of the Soul
Feb. 23	Barnabas Consecrated Layman	Steward of Possessions
Mar. 2	The Rich Man and Lazarus	The Tragedy of Wilful Blindness
Mar. 9	The Poor Widow	The Giving That Costs
Mar. 16	Paul Before Agrippa	A Master Steward
Mar. 23	Jesus The Christ	The Perfect Steward

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These four-page Bulletins take the place of the regular four-page Bulletins published and distributed by the Methodist Publishing House and will be sent automatically to all who have regular orders with the Publishing House, in quantities corresponding to their orders, and at the regular price. Additional quantities will cost \$1.00 per hundred for the four-page Bulletins.

Every Methodist Church will need these Bulletins to follow through in the Crusade for Christ. Orders should therefore be placed at once.

Two-page Bulletins are available to churches which publish their own church Bulletins. These two-page Bulletins may be slipped into the accustomed Bulletin and thus carry the stewardship message. The two-page Bulletins will cost 75 cents per hundred.

In ordering, please state how many Bulletins you desire to use weekly for the twelve weeks. The unit of twelve weeks cannot be broken. For instance, if a church orders 100 four-page Bulletins weekly for the twelve weeks, it will mean 1200 Bulletins will be sent, at \$1.00 per hundred or \$12.00 for the four-page, and at 75 cents per hundred or \$9.00 for the two-page Bulletins.

Order through the Methodist Publishing House, Church Bulletin Service, 740 Rush Street, Chicago 11, Illinois.

Manuals and Instructions for Leaders

THE MANUAL FOR THE STEWARDSHIP COMMITTEE. *Gerald Kennedy.*

This Manual is designed to give full information to guide the Stewardship Committee in the local church and will be sent directly from the Crusade Office to the Pastor for distribution.

INSTRUCTIONS FOR CONVERSATION GUIDES. *G. Ernest Thomas.*

This pamphlet is designed to give full directions concerning the Conversation Groups, how to set them up, how to conduct them, and furnishes Ten Outlines for Conversations. It will be sent to the Pastor in sample form so that he can place orders for the exact number he needs for his work. From the Crusade Office.

RESOURCE MATERIALS FOR PASTORS. *A compendium by leading Pastors.*

These will be sent directly to the Pastor from the Crusade Office.

RESOURCE MATERIALS FOR LAY PREACHERS. *By selected Laymen.*

THREE MINUTE ADDRESSES FOR STEWARDSHIP CRUSADERS (MINUTE MEN).

These addresses are designed to help all Stewardship Crusaders as they take their part in presenting stewardship at every possible opportunity.

STEWARDSHIP RESOURCES FOR LAYMEN'S SUNDAY, 1947. *Dr. Harry N. Holmes.*

Christian Stewardship Drama-Pageant for Use Throughout the United States

A drama-pageant, "Only the Valiant," written by Dr. James Allen Kestle, Pittsburgh, Pennsylvania, designed to set forth to our people some great spiritual victories of days gone by together with historic stewardship, and then the current, worldwide spiritual needs for which our Church must assume specific responsibility.

It is designed to be used by all our churches, without the payment of any royalties, with training centers set up for training of directors by Dr. James Allen Kestle, and providing stage properties practical for shipping on regular schedules to various centers.

PASTOR'S MANUAL

The drama manuscript will be in two forms:

- (1) For citywide groups of Methodist churches cooperating to produce something big and impressive in large centers. This same script will be usable in large individual churches, with certain adjustments.
- (2) For churches of smaller memberships everywhere.

Further information and instructions on how to get this drama-pageant produced in your city are given in Chapter VII under the heading, "Only the Valiant."

Individual Dramas in Christian Stewardship

"Isaiah" by Evangeline Zehmer. In process by the same author: "Moses," "Jeremiah," "Hosea" and "Amos."

Kodachrome Slide Lectures and Worship Services

"World Catastrophe or World Christianity?" Crusade General.

General Lecture on Negro Achievements.

CHURCH PROJECTS:

1. "An Adventure in Stewardship." Haddonfield, New Jersey.
2. "From Malachi to Mishawaka." Mishawaka, Indiana.
3. "A Church With a Vision." Highland Park Methodist Church, Dallas, Texas.
4. "The Chickasha Larger Parish." Chickasha, Oklahoma.
5. "What One Doctor Did." Frederic, Wisconsin.

WORSHIP:

FOUR WORSHIP SERVICES IN CHRISTIAN STEWARDSHIP. *Rev. Laurence Nye*, Portland, Oregon.

Radio Transcriptions

Sixty-five 5-minute "Stories in Christian Stewardship," written and narrated by Dr. William L. Stidger, one of radio's finest story-tellers, with Mr. Milton Cross as announcer. It is an exceedingly valuable set of pressings, which are to be made available for use during January, February and March of 1947.

These sixty-five programs are on eleven 16-inch pressings (double faced) produced by NBC Recording Division.

They will be offered, free of charge, to radio stations throughout the country on these conditions:

- (1) That all 65 programs be used during January, February and March of 1947.
- (2) That they be used serially, preferably on Mondays, Tuesdays, Wednesdays, Thursdays and Fridays of each week, for thirteen weeks.
- (3) That they be used as nearly as practical at the same hour each day.

We request that our local Methodist leaders contact their local radio stations and inquire whether or not the station is interested in the series.

If you find your station interested, write the General Board of Lay Activities, Radio Service, 740 Rush Street, Chicago 11, Illinois, at once for further guidance in the matter, stating clearly all the facts with which you have become familiar. We want as many stations as possible, strategically spread over the nation, to use these fine stories in Christian Stewardship.

Further suggestions for establishing relations with your local radio station are given in Chapter VII under the heading, "Establishing Effective Radio Relations."

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Your Local Newspaper

Your local daily or weekly newspaper is a highly useful tool for putting the Stewardship program over with telling effect. How to establish effective relations with the local lay press is told in detail in Chapter VI under the heading, "Establishing Effective Press Relations."

The Methodist Press

Methodism is fortunate in having news publications which cover the nation insofar as Methodists are concerned. These publications, general and regional, will be glad to have you share with them the significant news happenings known to you.

Methodist Information

The Methodist Church has a Commission on Public Information, popularly known as "Methodist Information." It is Methodism's distributor of news both to the secular and the Methodist Press. This office has built up a fine relationship with these two channels of news and will welcome all the help you can give in getting Stewardship news to the reading public.

Significant news items worthy of publication in either the secular or Methodist Press may be submitted to this agency through the Department of Public Relations at the headquarters of the General Board of Lay Activities, 740 Rush Street, Chicago 11, Illinois. This department will cast into usable format all Stewardship news received from lay leaders and clergymen. Therefore, we invite you to send on to us any news of your stewardship program you feel might help us in advancing the promotion of Christian Stewardship. We will see that it is properly written up and sent to the proper publication through the facilities of Methodist Information.

Tearsheets

Tearsheets, or news clippings, will prove of inestimable value to Methodist Information and our Board, as well as to your own local program. It is suggested that you make a scrapbook of such clippings and send an extra set of the tearsheets or clippings to the Board of Lay Activities, 740 Rush Street, Chicago 11, Illinois.

Stewardship Publications of the Board of Lay Activities

The following publications of the General Board of Lay Activities are available as indicated below:

THE METHODIST LAYMAN

The "Trade Journal" of the Board of Lay Activities, a 32-page paper published *monthly* by the General Board of Lay Activities, at the following subscription rates: \$1.00 a year in advance; 50 cents a year in clubs of 5 or more mailed to one address. Published primarily for Lay Leaders and members of "Methodist Men," the Official Board or the Board of Stewards, and the Stewardship Committee.

LAY ACTIVITIES: 1945-1948

Quadrennial Program: Recommendations of the General Board. For free distribution on request.

THE BOARD OF LAY ACTIVITIES—THE METHODIST CHURCH

Booklet: Lay Activities in 1944 *Discipline*.

For free distribution on request.

THE OFFICIAL BOARD—BOARD OF STEWARDS

Booklet: Composition, Organization, Duties—1944 *Discipline*.

For free distribution on request.

AN ADVENTURE IN STEWARDSHIP. By G. Ernest Thomas

A 72-page book. An account of a constructive program of stewardship promotion and cultivation in the local church.

Price: single copy, 25 cents; 5 copies, \$1.00; 25 copies, \$5.00.

PASTOR'S MANUAL

- CHRISTIAN STEWARDSHIP. By *George L. Morelock*
A 42-page pamphlet, attractively bound.
Price: single copy, 10 cents; 12 copies, 80 cents; 100 copies, \$5.00.
- A JARRING QUESTION. By *Clovis G. Chappell*
A 16-page pamphlet on tithing, attractively bound.
Price: single copy, 5 cents; 12 copies, 50 cents; 100 copies, \$3.00.
- THE MINIMUM STANDARD OF GIVING. By *Earl G. Hamlett*
A 16-page pamphlet on tithing, attractively bound.
Price: single copy, 5 cents; 12 copies, 50 cents; 100 copies, \$3.00.
- SOMETHING BETTER THAN A FORTUNE. By *Sherwood Eddy*
The stewardship life of A. A. Hyde; 12 pages, attractively bound.
Price: single copy, 5 cents; 12 copies, 50 cents; 100 copies, \$3.00.
- THE FELLOWSHIP OF TITHING. By *P. M. Snider*
A 16-page leaflet on tithing.
Price: single copy, 2 cents; 100 copies, \$1.50.
- THE CHRISTIAN STEWARD IN HIS CHURCH. By *George L. Morelock*
A Stewardship leaflet.
Price: 1 cent each; 75 cents per 100.
- THE PRINCIPLE OF CHRISTIAN STEWARDSHIP. By *W. K. Greene*
A Stewardship leaflet.
Price: 1 cent each; 50 cents per 100.
- WEALTH INEXHAUSTIBLE. By *E. Dow Bancroft*
A Stewardship leaflet.
Price: 1 cent each; 75 cents per 100.
- A VOICE FROM THE VALLEY. By *Lynn Harold Hough*
A Stewardship leaflet.
Price: 1 cent each; 50 cents per 100.
- AUNT NAN'S COFFEE GRINDER. By *E. Dow Bancroft*
A Stewardship leaflet.
Price: 1 cent each; 75 cents per 100.
- CHURCH PEWS: SLIGHTLY USED. By *Roy L. Smith*
A Stewardship leaflet.
Price: 50 cents per hundred.
- THE LAYMAN IN THE CHURCH SERVICE. By *Raymond M. Veb*
A Stewardship leaflet.
Price: 50 cents per hundred; 1,000 copies, \$4.50.
- A PLEDGE IS MORE THAN A GIFT. By *William H. Leach*
A Stewardship leaflet.
Price: 1 cent each; 75 cents per 100.
- SUNDAY A BULWARK OF CHRISTIANITY. By *Franklin L. Edwards*
A Stewardship leaflet.
Price: 1 cent each; 75 cents per 100.
- THE FINE ART OF GIVING. By *Charles R. Brown*
A Stewardship leaflet.
Price: 1 cent each; 75 cents per 100.
- THE GRACE OF STEWARDSHIP. By *J. H. Jowett*
A Stewardship leaflet.
Price: 1 cent each; 75 cents per 100.
- LAYMEN FOR THESE TIMES. By *George L. Morelock*
A Stewardship leaflet.
Price: 1 cent each; 75 cents per 100.
- CHRISTIAN STEWARDSHIP—THE BASIC PRINCIPLE
A Stewardship leaflet.
Price: 1 cent each; 50 cents per 100.
- STEWARDSHIP IN THE GIVING OF SELF AND MONEY
A Stewardship leaflet.
Price: 1 cent each; 50 cents per 100.

CHRISTIAN STEWARDSHIP IN THE CRUSADE FOR CHRIST

A CUP OF COLD WATER. By *Ernest Fremont Tittle*

A Stewardship leaflet, attractively illustrated.

Price: 2 cents each; \$1.50 per 100.

"PROVE ME NOW . . ." By *Harold Camp*

A Stewardship leaflet.

Price: 1 cent each; 50 cents per 100.

LOSERS FINDERS. By *Richard Terrill Baker*

A Stewardship pageant.

Price: 5 cents each; 50 cents per dozen; \$3.50 per hundred.

A STEWARDSHIP COVENANT CARD

Price: 50 cents per hundred; 1,000 copies, \$3.50.

A TITHING COVENANT CARD

Price: 50 cents per hundred; 1,000 copies, \$3.50.

WHY GO TO CHURCH? By *George L. Morelock*

A 55-page pamphlet, attractively bound.

Price: single copy, 10 cents; 12 copies, 80 cents; 100 copies, \$5.00.

THE MIRACLE OF WORSHIP. By *William Blake*

A 26-page pamphlet, attractively bound.

Price: single copy, 5 cents; 12 copies, 50 cents; 100 copies, \$3.00.

A FELLOWSHIP CHURCH. By *George L. Morelock*

A 24-page pamphlet, attractively bound.

Price: 5 cents each; 50 cents per dozen; \$4.00 per 100.

YE ARE MY WITNESSES. By *George L. Morelock*

A leaflet on Lay Evangelism.

Price: 2 cents each; \$1.50 per 100.

TOTAL TASK OF THE CHURCH. By *J. C. Pettygrove*

An attractively illustrated leaflet on Evangelism.

Price: 2 cents each; \$1.50 per 100.

IMMORTAL TIDINGS IN MORTAL HANDS. By *Edgar T. Welch*

A Plea for Personal Lay Evangelism.

Price: single copy, 2 cents; 100 copies, \$1.50.

Note: Order the above publications from the Board of Lay Activities. Check or Money Order should be sent with all orders.

IX THE CALENDAR

"For the day will declare it." I CORINTHIANS 3:13.

There was a period in the world's history when it was said of Christians "They hold the world together." Another period of similar significance is upon us. Its proportions are even greater. "We must hold this present world together." The persuasive power of Christian love and the finest Christian deeds must be evoked and synchronized into a mighty effort for the Christian well-being of the world.

John Wesley and his lay preachers saved England. So said a very reputable historian. We Methodists—his spiritual progeny—must find the way to be equal to the terrific needs of our day. We must chase away the shades and powers of darkness. We must help to dissipate the awful night which is upon our world. The powers of darkness in other years have taken their flight when God-inspired, all-sacrificing followers of Christ have seriously accepted their responsibilities. "Man's Extremity is God's opportunity"; and His people are again called upon to rise to their superb opportunity. We have the message, the Spirit, and the power to save the world from suicide. Let us be up and at our task. Imagine 8,000,000 Methodists led by 21,000 pastors—fully consecrated pastors—working together at this problem! That group can do something by synchronizing its efforts. Let us work together, and NOW. Study the following calendar. Use it as a guide to synchronize the efforts of this vast mass of people and their leaders.

METHODISM'S STEWARDSHIP CALENDAR IN THE CRUSADE FOR CHRIST—1946-47

PERIOD OF PREPARATION

1946

		Area Crusade Councils	District and Sub-District Meetings	Leadership Education Classes	
Feb.	5-7...	STEWARDSHIP PROMOTION CONFERENCE— HIGHLAND PARK			
Apr.	22...	Day After Easter			
May	5-11...	National Family Week			Summer Schools, Assemblies, Institutes, etc.
May	12...	Mother's Day			
May	26...	Rural Life Sunday			
June		Summer Schools, etc.			
July		Summer Schools, etc.			
Aug.		Summer Schools, etc.			
Sept.		PLANNING CONFERENCES IN LOCAL CHURCHES			
Oct.	6...	Worldwide Communion Sunday			Attendance Worship Services
Oct.	27...	Worldwide Temperance Sunday			
Nov.	10...	World Peace Sunday			
Nov.	24...	Thanksgiving Sunday			
Dec.	8...	Universal Bible Sunday			
Dec.	22...	Christmas Sunday			
Dec.	25...	Christmas Day			
Dec.	29...	Student Recognition Day			
Dec.	31...	Watch Night			

Deadline for Preparatory Work

PERIOD OF INTENSIVE PROMOTION

Period of Intensive Promotion in the Local Church

1947

Jan.	1-4...	New Year's First Days	1. Reading Courses.....	Start	Jan.	1-4
Jan.	5-11...	Week of Prayer	2. Sermons by Pastors.....	Start	Jan.	5-11
Jan.	12-18...		3. Sermons and Addresses by Laymen	Start	Jan.	5-11
Jan.	19-25...		4. Use of Church Worship Bul- letins and Leaflets.....	Start	Jan.	5-11
Jan.	26 to		5. Stewardship Courses in Church Schools and Other Groups	Start	Jan.	5-11
Feb.	1...		6. Kodachrome Lectures	Start	Jan.	5-11
Feb.	2-8...		7. Radio Messages and Tran- scriptions	Start	Jan.	5-11
Feb.	9...	Race Relations	8. Essay, Poster, and Speaking Contests	Start	Jan.	5-11
Feb.	9-15...		9. Conversation Groups	Start	Jan.	12-18
Feb.	16-22...		10. Enlistment — Use Covenant Cards Intensively During Lent	Start	Feb.	19
Feb.	19...	Ash Wednesday— Lent Begins			End	Mar. 23
Feb.	23...	Laymen's Day				
Feb.	23 to					
Mar.	1...					
Mar.	2-8...					
Mar.	9-15...					
Mar.	16-22...					
Mar.	23...	PASSION SUNDAY				
Mar.	30...	PALM SUNDAY				
Apr.	6...	EASTER SUNDAY				

Presentation of Worldwide Needs at Home and Abroad

February-June Through Christian Stewardship Drama-Pageant, for presentation throughout the United States, between February 1, 1947, and June 30, 1947; supplemented and supported by sermons, addresses, factual data, illustrated materials, and individual enlistment.

X

MIND THE LIGHT

"Even so let your light shine before men . . ." MATTHEW 5:16.

In New York harbor there is a sunken shoal called Robbins Reef, which lies between Manhattan Island and Staten Island. For many years the keeper of the light on this shoal was an elderly widow named Mrs. Jacob Walker. A newspaper reporter interviewed her one day and made a feature out of her story. She had married her husband when he was keeper of the Sandy Hook Light, and she was happy there because the light was on the land. But later he was transferred to Robbins Reef where there was no land. Mrs. Walker said that when they first went there she refused to unpack because she did not believe she could ever stand to live on that lonely place. But, somehow she did unpack and when four years later her husband died from pneumonia, she stayed on and kept the light. During the years that followed she always looked toward Staten Island every morning, for that was where her husband was buried, and then she would remember the words he spoke more often than any others: "Mind the light!" And, somehow, remembering those words she found it possible to do her lonely job without being too unhappy.

It must always be remembered that Jesus never promised his followers that it would always be sunshine, but He did promise them that they could be light in a dark world. It was to be the kind of light which if men saw, they would look up and thank God. It would give them new courage and in the midst of despair, it would revive hope. If there was ever a time when Christians were called upon to remember the command of their Master: "Let your light shine," that time is now.

It seems to me that if I were not a Christian, there would be no other mood for me but one of cynicism and disillusionment. I think that it is literally true that there is no other possible way to look out on the contemporary scene apart from these two possibilities. Paul Tillich, one of the leading theologians of our time who was a refugee from the Nazis and who broadcast to Germany during the War, said that on the political plane, there was not one word of promise he dared to speak. The utter despair that is finding so many thoughtful men now, is a growing force which threatens to strangle all possibility of a world without war.

But we are Christians; we are Methodists. We believe in God and we believe that this is his world. We believe that Jesus Christ will not be denied forever, and that the kingdoms of this world must become the kingdom of our Lord. Now is the time for us to gain a new awareness of our place in this situation. We have a message to tell to the nations, and we have a way of life which leads to peace. Hear his word to our Church in this decisive moment: "Mind the light!"

There are not many of us who can say that our lights have been kept trimmed and burning as brightly as they could burn. We are all guilty of leaving undone the things we ought to have done. But now we are called to a great Crusade for Christ. Now we are called to face more realistically than ever before, the claims of the Gospel upon us and through us, on our Church. It is time to find out what God can do with Methodists fully consecrated to his service.

To every Methodist preacher, God says, "Mind the light!" To every Methodist layman, God says, "Mind the light!" For in this dark, despairing time the year of Stewardship must flame with hope to show the way we must go. Whether we shall do this, I have no way of knowing, but that we could do it, I have not the slightest doubt.

